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IN THE NEXT ISSUE: The Expanding Mission, by Faith Terrell; and a review of Clarence Pickett's new book.

Darkness Is the Time for Light

By Xen W. Harvey

Xen Harvey is one of the younger ministers of Indiana Yearly Meeting. He is serving as pastor of Fairmount Meeting.

ONE wonders about the events that brought forth some of the great sayings of Jesus. Of course in the gospel narratives we have the location, the people present, and the situations which surrounded some of His great teachings. There are other equally great teachings which have thrilled men down through the centuries, and we are ignorant of the situations which helped inspire them.

One such instance is Jesus' statement to His disciples in the sermon on the mount, "You are the light of the world." I like to think it happened something like this: It was evening of the first day they had spent, high up in the mountains. Darkness was gradually throwing its cloak over their little group, and over the city at the foot of the mountain. Little by little all became an inky blackness. Then one by one in the city below them, just a short way up the mountain, they saw lights begin to appear. They were very faint lights, probably just wicks burning in olive oil. They were feeble compared to our great electric lights, but still they were lights, each one doing its best to overcome the darkness, reaching out into it, and fighting the dark with all its strength.

When Jesus told the disciples that they were the light of the world, they must have immediately thought of the moral and spiritual darkness of their own little world. Then they realized how important they were. The fact that they lived in an age of darkness meant just one thing. It was time for them to let their lights shine.

There are many prophets of doom who tell us of the darkness of our

present world. And when we think of the cold war in Europe and the hot war in Korea, the atom bomb hanging heavily over our heads, and the great unrest in the whole wide world, we are inclined to agree that our world is indeed a dark one.

LET THE LIGHT SHINE

Not only is there darkness in the world at large, but that darkness has invaded the lives of people on the very fringe of our Friends meetings and in our home communities. There are young people who can plan no future because of the draft. There are married couples who are fighting it out to the bitter end. And there are any number of people whose lives are full of prejudice, bitterness, hatred, selfishness, worry, and frustration.

Now what can we do about it? I believe we have three choices. First, we can just let the darkness slowly encircle our lives until we become a part of the darkness—our environment slowly overcoming us. We all know how easily we can become like the world about us. Dr. Phillips translates Romans 12:2, "Don't let the world squeeze you into its own mold." It is so easy to let hate encircle us until we are hating, too; to let selfishness possess us until we live only for ourselves; and in the midst of worry and frustration, to live as though Jesus were dead.

There is a choice that is even more dreadful than this. We can be creators of darkness. We can add to the pain and suffering of those about us. We can fight evil with evil and sin with sin. We can bring pain and suffering to others. We have numerous examples in history. One was Czar Nicolas II of Russia. By his indifference, and that of earlier Czars, to the hunger and suffering of his people, he created a gap through which Communism

could come to Russia. Halford Luccock reminds us in his "Marching Off the Map" of the time when Czar Nicolas was at the front lines fighting in World War I. He wrote back to the Czarina how he missed his nightly game of cribbage. Think of it! Here was a ruler whose people were buried in poverty, the Bolsheviks were on the march, history was being changed, and his greatest loss was a nightly game of cribbage. Such indifference to the pain of others adds to the darkness in which we live.

True Christians have never been those who were overcome by environment, or added evil to an already evil world. Rather, they have been those who have transformed their environment and have been shining lights in the midst of darkness. That is a privilege we have and a choice we can make.

OUR OPPORTUNITY

In his first pulpit appearance after the war began, when many ministers were talking of the tragedy and the awfulness of the world at that moment, Dr. Fosdick delivered a sermon entitled, "A Great Time to Be Alive." A world filled with hatred and fear and darkness was a time for Christians to radiate love and security and light.

Just as darkness is the time when light is needed, so it is that in times of spiritual darkness, the world about us longs to see our lights shining. We all know there is darkness around us. What an opportunity! We were made for just such an age as this, and to let the light of Christ shine through us to those around us.

I think of a man I contacted recently who was an example of this kind of living. He was working on my car in a large garage. Since he was a Negro, we grew to talking of the differences between our races. He told of this incident that happened in his family. He lived next door to a white family and the children of the two families played together happily. They

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Editorials *

"Long May Our Land Be Bright . . ."

The Fourth of July is hardly a date on the calendar for Americans, it is a national institution. So far as a date can be a symbol it represents our independence. It should be thought of as the birthday of our country.

The United States of America was founded by those who were to the "left" of the times in which they lived. They swung from the conservatism of a relative tyranny to that of independence for the new nation and for the rights of the citizens who composed it. There were self-interests served in the severance of ties to England, certainly, but there was also a genuine desire for freedom in a new expanding world.

FROM PAST TO FUTURE

This new freedom almost inevitably would develop the attitude of economic and political independence from the rest of the world. The background from which the founders came, and the future etched by beckoning skylines of hills to the west assured it. The concept of independence led the new nation almost to an aversion for any idea of dependence upon countries elsewhere. We are awakening now to our inter-dependence.

The unrestricted opportunities for enterprise in unlocking the treasures of a continent created a tremendous momentum economically and psychologically—a spirit which still largely characterizes American attitudes today. We are a nation of action. We become nervous with the slower movements of nations elsewhere. Understanding and patience are our greatest needs.

Where else in the world is there so great a potential? Our diversities and unsettledness offer opportunities for creation, equal to if not beyond those of any other area of earth.

THAT FREEDOM MAY BE

In so far as the original flame of freedom burns as an ideal within us this great potential can be developed. If freedom becomes only a word or a shibboleth it will lead to a kind of tyranny too subtle to be recognized and too ingrained to be thrown off. The great danger we face now is that of having that fluid, flowing, creative spirit frozen into a new and deadly conservatism.

We cannot have freedom without taking some of the risks of freedom—the risks which freedom of thought and expression always carries. That is the great emerging concept which we shall have to learn more fully if indeed our great country shall continue to "be bright with freedom's holy light."

Long live that spirit of free men, under God!

The Facts of Life—on the World Level

Strangely enough the most elementary facts about human beings, the working of their minds, their social reactions, and their inter-relatedness have to be stated over and over again, especially when men are confronted with *new* applications of them.

It sounds like an idea from remote history to talk about "going it alone," conducting international affairs as if having friends elsewhere in the world does not count, boycotting the United Nations when our own wishes are not approved. It is strange indeed that we accept the need of compromise in the affairs of a local community and call it democracy, and at the same time think it is evil when required on the world level.

We expect a spirit of self-adjustment by an individual to the wishes of a group, we bless men of centuries ago for moving from the insular sovereignties of city states to larger units, we are patriotic about the union of American colonies, brought about by the liberalism and patient work of our American forefathers, yet we develop political jitters when some of that same spirit is required in developing co-operation among nations.

The politician who wants to muster "scare votes" is quick to capitalize on our weakness. By playing on our ego and by depicting himself as a modern "Horatius at the Bridge," he tends to hold back for a while, not an enemy, but the inevitable changes we must make in world cooperation, while at the same time he plays hard the cooperative tune for diverse groups *inside* America.

We should not accept uncritically every effort for international cooperation, but we should know that the plain elementary question is not "whether" but "how." Some of these international "facts of life" are as simple and as true as the life of "the birds and the bees."

The Mind of the Critic

Probably no one completely escapes being caught in some trickery of his own mind. He cannot always avoid it no matter how sincere he may be, though sincerity will help him to discover the dodges, the escapes which his mind creates as a kind of self-defense. Being sincere he may find that his "reasons" are often excuses, alibis or prejudices. The more insecure the critic feels the sharper his criticisms often are.

The art of self-criticism—whether of one's self, church or nation—needs to be developed. Sometimes individual self-examination runs into a morose introspection. There is nothing better than humor to

keep one from that unhealthy state of mind. It has been said that one can stay sane so long as he can laugh at himself. Good humor rests basically on a sense of proportion and relationship. It hurts no one to smile at his own mental disproportions. In reality each of us is a bit "funny" at times if he can only have the grace to see it.

What is the background attitude that makes us *want* to believe that someone or some group is wrong? Would-be-leaders often capitalize on that common weakness in people. They secure a following by attacking something successful, and this gives to their followers a sense of joining in a great crusade. Pick out a strong competitor and the game seems more important, and if the game is important then surely the individual player is! So go the hidden mental maneuvers which we do not always see.

Even so we should not stop criticizing; instead we should improve our attitudes and our methods, both in the way we view ourselves and others. Had it not been for the ability to criticize, prehistoric man could never have lifted himself from the marshlands of his existence. Objective, intelligent criticism is one of the highest functions of the human mind, and we should make the best possible use of it.

No ideas or institutions can be trusted if they cannot be criticized. We must test in the fires of good thinking the "wood, hay, stubble" of all things in order to discover and to build that which cannot be destroyed.

The Committee Mind

Various barbs have been coined on committees, such as "a body which wastes hours making minutes," or "a body of the unwilling, appointed by the uninformed, to accomplish the unnecessary." One quip says that "if Moses had been a committee the Israelites would still be in Egypt." Despite facetious remarks, the fact is that action, though slower, is al-

most certain to be sounder when taken as a result of group thinking.

The "committee" is almost a universal institution and one of the necessary basic units in social progress. The answer to a problem is often in the appointing of a committee. This may mean escape from immediate responsibility, but it can mean using the soundest possible way of solving problems.

It is a high tribute to one to say of him, he is a good committee person. What is a good committee mind—a good committee member? Negatively, he is *not* one who comes to the meeting with the answers and the determination to get a majority vote, nor is he one who attends with no suggestions. He is one who comes with some sound ideas of his own, ready to share them for whatever they are worth, and willing to have them rejected, revised or fulfilled by the thinking of others. His idea of a successful committee meeting is one in which a better answer was found than any one member had at the beginning.

It is especially difficult in national and international bodies where members come representing, not themselves, but the stated policies of their governments or constituency. Such circumstances do not present enough opportunity for group thinking. They are instead too much like a bargain counter with cagey sellers and buyers. What could happen if able and responsible men were released by those who elect or appoint them to think through with other appointees to the best answer for all concerned? Probably it is better for them to hear from persons "back home" but not to be pressed by them into actions of self-interest.

We are all members of the big "committee"—nation-wide or world-wide. Do we have the committee mind which learns as well as persuades—which believes that time and patience coupled with faith in the other members can grow a better answer than any one member has at the moment?

E. T. E.

Be Shepherds to the Flock

By Cecil E. Haworth

Cecil Haworth, minister of the Friends Meeting at High Point, North Carolina, is known among Friends for his interest in and knowledge of personal counseling. Here he describes in current terms the need for the traditional office of elder to include wise and understanding "shepherding of the flock." This message was first given to Deep River Quarterly Meeting on Ministry and Counsel, and at their request sent to The American Friend.

MY EARLIEST memory of the word "elder" was as a boy when one member of the local "Ministry

and Oversight" said of another, "She's wearing her skirts too short! We'll have to elder her." Since then, because of similar expressions from time to time, I have unwittingly attached a negative meaning to the station of Elder. I have been inclined to think of it as a "watch-dog" position, the good elder being one who keeps an eagle eye for violations of Friendly practice. I have overdrawn this picture, perhaps, but I am afraid too many Friends have much this same understanding of the work of an elder in the Society of Friends.

There is a new word which has been

coming into the vocabulary of the Christian minister in the last decade or so and which is assuming increasing importance. The word is "counseling." It represents one of the few changes in the curriculum of our theological seminaries in the last generation. It is thought of as a *process of communication* in which it is hoped the counselee will receive guidance and help from the counselor. This is an oversimplification of the process of counseling, but maybe it will do for our purposes.

I wish our generation could give the position of Elder a new dignity and usefulness. For our circumstances today, I think the term "eldering" might, at its best, be considered very similar to, if not synonymous with, the term "counseling." A good

description of it is found in I Peter 5:1-4. If possible, read several different translations of this passage. It is a suggestive commentary on the responsibilities and qualifications of an elder.

I have a conviction that elders can sometimes be more helpful than ministers when it comes to informal counseling. There is a certain dignity about the position of a minister, perhaps unfortunately, that holds people off and makes them reluctant to discuss intimate things. There is a certain professional atmosphere around a pastor's study that acts as a barrier to an easy conversation. But an elder is free from these traditional and professional handicaps. There is real need for a "confidante" to whom people can go informally, without appointment and without restraint.

If elders (or ministers either, for that matter), are to be most helpful in this way, there are certain personal qualifications needed.

1. *The Willingness to Listen.* This seems like a simple and easily-satisfied requirement, but strange as it may seem, most people are not willing to keep still long enough to hear what others want to tell them. Sometimes it is tedious and uninteresting to listen to other people's troubles; their troubles are not nearly as interesting as ours. We can usually tell bigger stories than they can! But it is important for people to pour out their troubles, whether real or imagined. I remember once of having a woman come to me who needed to talk with someone. She talked for almost three hours, just a steady stream of words. I talked probably not more than ten minutes altogether during that time. In fact, she talked so much and I so little that my wife, who was busy about her housework and could hear the sound of our voices, wondered several times if I had walked out and left her talking. When the visitor left after three hours she said she felt very much better. I hadn't said much to help her. I had answered one or two questions which required only a factual answer and could be treated briefly. I had helped her most by simply listening. She needed to unburden herself. Listening is implied in I Peter 5, in being a good shepherd.

2. *The Intention to Be Friendly.* Peter speaks of the opposite characteristic, of "domineering" (R.S.V.), of "tyrannizing" (Goodspeed), of "lording it over" others (Weymouth) and warns against these attitudes. A song of years ago raised the question, "Do you know the world is dying for a little bit of love?" It still is. How many

people are hungering for friendliness who fail to find it among neighbors, in our churches and even in the Society of *Friends*!

One reason so many people came to Jesus was that he was friendly, he was approachable, he was understanding. He did not put forward a "holier-than-thou" front. He was no stuffed shirt. He never gave people the impression that he thought he was superior to them. His first reaction to sinners was not one of condemnation. One of the most popular hymns of all time is called, "What a Friend we have in Jesus." Its popularity is due in part to the fact that people dream of and desire a Savior who is friendly, in part to the fact that that is the kind of a person people have found the Jesus of the Gospels to be. An elder who has failed to catch and embody this characteristic of Jesus in his own spirit will always fail miserably in "counseling." An elder who is genuinely friendly and approachable will find troubled people gravitating his way. Friendliness can be cultivated if we have not stopped growing. (See verse five.)

3. *The Determination to Work Worthily of Such Confidence.* "Be an example!" is Peter's succinct way of saying it. "Proving yourselves patterns for the flock to imitate" (Weymouth, verse three), or "models for the flock" (Goodspeed). People will seldom if ever come to any one for help whom they cannot trust and respect and revere. This is so obvious that it surely needs no elaboration, unless it be to emphasize the importance of keeping inviolate any confidences given to a counselor.

In view of the possibility of an elder becoming a trusted and valued counselor, it was a happy choice of words made by those who re-wrote our discipline in recent years when they changed "Ministry and Oversight" to "Ministry and Counsel." That change in words invites a similar change in attitude and opens the door to untold opportunities for the elder who is a good shepherd.

WORKCAMP AT FRIENDSVILLE

"A school that is on the way up but still needs a helping hand" is the way many Friends leaders describe Friendsville Academy. It is for this reason that the Young Friends Department of the Five Years Meeting is helping to recruit a group of 16 young Friends for a workcamp at Friendsville this summer.

Because of the difficulty of the depression years and because many of the students work for a good part of their tuition, the money to undertake needed repairs at the school has often been lacking. The campers will spend most of their time helping at this point—painting, doing a little plumbing, carpentry work and perhaps helping to put the farm in better shape.

The dates of the workcamp are August 21-28. Expenses are at a minimum—transportation and a \$5.00 registration fee that will help pay for the food. Any who would like further information should contact the Young Friends Department at 101 S. 8th St., Richmond, Indiana, or Wayne Carter, Friendsville Academy, Friendsville, Tennessee.

DICK FAUX

YOUNG FRIENDS VISIT HERE



Left is Gisela Schwanke of Germany and to the right is Christopher Holdsworth of England.



Two of the eight foreign young Friends who will be visiting across the United States are pictured here. Young Friends in several Yearly Meetings have raised money for passage, and are planning the itineraries of these Quaker embassaries. Planning to come are George Bunney, Jillian Dingle, Christopher J. Holdsworth and Margaret S. Scafe of London Yearly Meeting; Gisela Schwanke and Wilfrid Georke of Germany Yearly Meeting; and Arthur Chapman and Phillip Jacobs of Ireland Yearly Meeting. A Young Friend from Denmark also might join this intervisitation project.

The Friends Pastorate

By Harold Smuck

Here is a statement on the Friends pastorate by a pastor who sees the difficulties as well as the opportunities of the position. He is also aware of and sympathetic with the more traditional forms and practices of Friends Meetings. Harold Smuck is pastor at Valley Mills Meeting, Indiana.

OF KEEN interest to most Friends, for differing reasons, is the place of the Quaker pastor. His place in Quakerism may be doubted by some, his necessity defended, or his calling glorified; but nobody is completely indifferent to his existence or to his work. Whether he is a weed or a flower, he is still a part of the garden.

A Friends pastor finds himself in good company among a host of employed Quaker servants—those working for such groups as the American Friends Service Committee, the Friends World Committee, the Five Years Meeting, the General Conference, the various Yearly Meetings, and many local meetings or groups of local meetings. Within the ranks of these Quaker workers are two basic kinds, those working for regional or larger organizations and those working for local meetings. The latter are usually pastors or secretaries, with most being pastors.

SECRETARY-PASTOR

A secretary is usually employed to carry out certain functions of the meeting which would otherwise be neglected in the modern organization of our lives. He may, for instance, do considerable work in the education of members, carry administrative responsibilities, and be a major factor in the meeting's relationships with other religious bodies. A pastor differs from a secretary chiefly in the breadth of his responsibility, which is expected to include *all* phases of meeting life. He is expected to make some pre-arrangement and bring some message in the meeting for worship; and he is expected to do pastoral visiting and be available for counselling to the extent of his preparation and ability. The pastor is the *farthest along the road* of Quakerism's employment of religious workers, *but he is not travelling the road alone.*

Most Christian groups assume the necessity of having ministers to lead local congregations. But there are two kinds of necessity, or perhaps many degrees ranging between two extremes. At one extreme is the priest, who is

necessary in principle. Administering the sacraments, for instance, can be done only by duly ordained and qualified persons; and these sacraments are an essential part of the church's ministry and of the life of a Christian. At the other extreme is the position most comfortable to Friends. When we have secretaries or pastors it is out of *practical necessity*. These Quaker servants are no holier than any other members and are possessed of no unique authority. They are there to help with the work.

A Meeting will naturally want its servant to have some executive ability, some speaking ability and as many other qualities of leadership as possible. Yet most Meetings are aware, and all *should be aware*, that when they employ a worker it is much more like hiring "labor" than it is like hiring "management." The worker will administer, assist, suggest; but he will never command, and on important matters he will never decide alone. Any authority he may possess will be like that of any other person in the Meeting—the authority that comes from a person's devotion, ability, wisdom and character. Nor will he perform any act which any other member could not perform, given the willingness and even a small measure of ability. In fact most Friends pastors are glad to share their functions with any willing and devoted member.

Once the Friends pastor sees that his pastoral job is at once *noble and humble* and *unique* he is better able to perform it well. He is likewise better able to see its major difficulties. His central difficulty is not quite as unique as his task, but the uniqueness of the task of a Quaker pastor sharpens this difficulty and presses it against him with more pain than is felt by other ministers.

PROPHET-PRIEST

This central difficulty is that of trying to be a prophet while still being a "priest." As a "priest" he is interested in keeping alive and operative a precious heritage without losing any part of it which is really precious. As a prophet he seeks to proclaim the word of the Lord, as he understands it, without its being filtered to death through the official apparatus that any organization tends to acquire. While this dilemma confronts many religious leaders it is especially keen for a Quaker minister because Quakerism is inherently a pioneer movement. It has not been a distinct success as a denomination, while

it has often succeeded as a wholesome leaven in Christendom and in society at large. Our heritage and central convictions enhance the prophetic demands on our pastors while the very nature of pastoral service gently insists on fulfillment of the more "priestly" functions of maintaining an organization and conserving a heritage.

A special form of this dilemma occurs in the meeting for worship, though it may really not be more serious there than in other areas. Common sense compels us to *forget* all debate about the desirability of Friends Meetings having pastors and to *remember* the plain historical fact that they do have them. In fact worldwide Quakerdom is about equally divided between the "haves" and the "have-nots" on this point. In the Meetings which have come to depend on pastors the pastor is of course expected to preach. In fact, if he has any sense of responsibility for the people of the Meeting he could not, except perhaps in rare cases, quickly cease this practice. On the other hand, if there is to be any real progress toward unprogrammed Meetings and vocal participation by the members, then much of the impetus will have to come from the pastor. The pastor then finds himself in the spot of acting as a prophet leading an advance toward shared responsibility in worship, while this very prophetic advance turns out to be what we have called a "priestly" talk of preserving a precious heritage.

AS PIONEERS

We do need to see that a part of a Friends pastor's pioneering is *backward* to restore what is precious of the past. Of course even more of it is in the opposite direction, *forward*. The minister, while declaring "the faith once delivered to the saints" and preserving "ancient testimonies" must also be about applying the gospel in new and overlooked places. He must also be about creating an atmosphere in the meeting which will produce the missionaries, the conscientious objectors, the social pioneers who will do what Quakerism is most eminently fitted to do.

The hard facts seem to be these: Quakerism's truest function is as a pioneer Christian movement. Yet the Friends pastor must balance pioneering with conserving a heritage and keeping organizational wheels turning. He is almost inextricably involved in mediating the values of the past, in applying today the faith our fathers forged yesterday. There must come times when such a process has the breath of life breathed into it again by a new mutation, a fresh and living movement of the Spirit. The Quaker pastor is doing a valiant and necessary job.

Friends and Divorce

By George Gorman

Until the beginning of this century, divorce was practically unknown between members of the Society of Friends in England. It is significant that no reference to the subject is made in our Books of Discipline. When in 1911 our Recording Clerk gave evidence of the Quaker experience of marriage to a Royal Commission on Marriage and Divorce, he indicated that he knew of only one instance of Quaker divorce. The Library at Friends House has press clippings of two of three divorce cases in the 1920's in which Quakers were involved. Many Friends who know the Society will realize that in recent years there is a considerable increase, not only in marriage difficulties, but in actual breakdown leading to divorce, although no statistics are available.

My experience leads me to believe that there are not many Monthly Meetings which are entirely free from cases of marriage difficulties.

The first official statement on divorce made by the Society was in a report to London Yearly Meeting in 1949 by a Quaker Commission considering the Marriage Relationship. It recognized quite frankly that human failures do occur and sometimes despite every effort by the couple to overcome their mistakes, their difficulties continue to drive them apart in bitterness. Where this happens, and there is only a conventional semblance of living together then, to quote the Report, "There can be little reason for keeping within the bond of legal marriage two people between whom no spiritual marriage exists."

TREATMENT OF THE DIVORCED

There is great variety of treatment by Monthly Meetings of Friends involved in divorce. In some, the Friend technically guilty has been disowned, although such incidents would appear to be rare. More often the Meeting is able to avoid such drastic action as the member will agree that he should ask to be released from membership.

Because of the difficulty of assessing responsibility and a growing recognition of the complexities that cause marriage breakdown, many Monthly Meetings tend to avoid action. At least one has been content to condemn the behavior of a Friend without taking away his membership.

The variety of action by Monthly

Meetings can be accounted for partly by their awareness of the complex nature of personal relationships just mentioned, and their rightful reticence to apply rigid rules in such matters. In addition, however, the sentimental feeling that it is the right of each individual to be happy, and also that we must not judge others, contributes to the confusion in the minds of Friends on the divorce issue. The Society too has still to adjust itself to the modern idea of partnership marriage as opposed to the old patriarchal pattern.

It would seem therefore that the Society's attitude toward divorce has still to be worked out. The practice of Monthly Meetings in continuing the membership of divorced persons, and allowing the remarriage of such people in Meetinghouses as well as granting permission for Quaker weddings to divorced persons not in membership points toward the recognition by Friends that Christian marriage is not indissoluble. As this becomes more explicit, the Society may have to consider some modification of the form of the promises made at the time of marriage. Friends too will have to think carefully about the teaching of Jesus about marriage.

In giving evidence to a recent Royal Commission on Divorce, London Yearly Meeting laid its chief emphasis on steps needed to prevent divorce from happening. The attention of Friends has for some years now been focused on the need for pastoral care of those in difficulty and for the adequate preparation of young Friends for marriage.

PASTORAL CARE NEEDED

The more I see of the Society in this country, the more I am convinced that our greatest weakness is the lack of true pastoral care for our members. Such care will arise out of a deeper awareness that we are members one of another. It must be built upon fellowship, love and trust. In such an atmosphere the early action that is essential if married couples are to find a solution to their difficulties can be taken.

The Quaker form of marriage implies the corporate responsibility of the Meeting for the young couple who need to be supported by the prayers of members. They need help too at the practical level. In this connection

I should like to see a Quaker baby-watching service sponsored by each local Meeting.

Preparation for marriage must begin long before engagement. Knowledge of the rightful place of sex must be given to boys and girls early in life so that they come gradually to accept it as natural and beautiful. As young people, they require much help about personal relationships from Friends who have a wide and catholic experience of life, with minds that are informed and generous. There is a growing practice to appoint such Friends as "marriage advisers" to help those preparing for marriage and to counsel Friends facing marriage problems. One thing is clear—the Society is determined under God to work its way through to a sound Christian marriage in the modern world. While I have made reference to breakdown, it would be wrong to leave the impression that this is the whole picture. The majority of marriages in the Society are most successful. Friends are anxious that all should reach this state.

George H. Gorman

DARKNESS—LIGHT

(Continued from page 214)

seemed totally unaware of any racial differences. But one day when the two families of children were playing in the yard between the houses, and other neighbor children were in the party too, the white mother came to the door and invited all the children into her house for milk and cookies—all, that is, except this man's two little Negro children.

When their daddy came home from work, the older girl was sobbing quietly. As she crawled up on her daddy's lap and he put his big strong arms around her, she said, "Daddy, I wanted some milk and cookies."

He answered, "That's all right, honey. We've got milk and cookies at home."

Then she retaliated, "When they come to our house, I won't give them any of our milk and cookies!"

Then the father's answer was, "Yes, honey, when they come to our house we will give them some of our milk and cookies."

Here was a Negro father who was light to his children in the midst of darkness. He was an island of love in the midst of a sea of hatred and prejudice.

It is a good time for us to ask ourselves this question: Are we a part of the darkness around us, or are we lights shining in darkness? The world longs to see the light of Christ as it shines through us.

Friends Views in Print

By Harold N. Tollefson

Harold Tollefson, Director of *The Advance*, keeps in touch with Friends activities across the country in his promotion of the Advance theme, which is for this year, "The Christian Nurture of Persons." In this article, and in one to follow in our next issue, he summarizes or quotes the thinking and activities of Friends as reflected in their newsletters and bulletins. An interesting perspective on our Friends Meetings can be gained from reading what they print about themselves.

WE ARE in the full power of the *Emphasis on the Christian Nurture of Persons* across the country, using the Sunday School, youth groups, Monthly Meeting sessions, special study courses, Church Vacation Schools and the periodicals issued by Monthly and Yearly Meetings. A representative array of these papers comes to the *Advance* office.

Ten of our Yearly Meetings publish Yearly Meeting periodicals; Indiana has a young Friends paper issued several times a year. We want to commend these Friends groups for this expression of Friends concern and action. It is an excellent medium of Christian Nurture. As I read these papers I am thrilled with the quality of the articles, reports and challenge. It is also true of the weekly bulletins and Monthly Meeting newsletters that are published. Some papers are printed, others mimeographed or offset. Some of the mimeographing could be improved upon, and the format changed for the better but it is a joy to see the skill and artistry that pastors and others put into their bulletins and newsletters. I do not wish to single out particular papers for commendation, but will give some excerpts that concern our *Emphasis* for this year.

Baltimore Newsletter. From this newsletter I have culled these observations: To be a vital part of any group one needs to contribute as well as to receive. There is without doubt something that each one of you can do. Ask yourself this question—How can I make the most valuable contribution to the life of the Meeting? What would I like most to share? Your Meeting is in need of many different things, such as practical hospitality; visitation; counselling; a word of appreciation and help; ministry in

Meeting for Worship; work in Christian education in First Day school, adult or youth groups; recreation; music; the practical office work.

The California Friend. Here is a condensed story of a local Meeting's activity: Pasadena Monthly Meeting put flesh on its budget presentation, believing that a budget should have meaning to every member rather than just extract money from him. The various purposes for which the money was used were shown pictorially. A theme was used, "Trees," with tables arranged in the form of a tree trunk with branches. Various committees decorated their respective tables, showing their work. A meditation on the First Psalm, and the singing of "Trees" was included in the program.

The idea that a church is a living tree was shown by a flannelgraph on which the budget chairman portrayed the uses of the money to be received. Careful planning and unique artistry went into this presentation. The trunk sprang from a picture of the Meeting-house with its pastoral service and church office work. The various branches represented the broad outreach of the Meeting, grouped as plant maintenance, committee work, Council of Churches, the A.F.S.C., California Yearly Meeting and the Five Years Meeting. Topping the tree was the mission work, reaching from Central America to Alaska. A film strip, *More for Your Money*, followed the display of needs and opportunities.

The Friendly Visitor, Centre Meeting, N. C. This is an attractive four-page mimeographed bulletin-newsletter. In it we found this: The Monthly Meeting approved a plan offered by Ministry and Counsel which should make for a time of rich fellowship. In brief, the plan is this: the families in the Church will be divided into three Promotional Committees, each Committee being responsible for the activities for one month. A careful check reveals that 115 families belonging to Centre Meeting live within 30 minutes (12 mile radius). Fifty-five of these families are able to attend regularly and twenty-nine of these regular attending families carry the positions of leadership in the Meeting. Another thirty-five families and/or individuals are non-resident, living too far to attend regularly. Thirty-five families or more live in the immediate

community but have no church home or connections . . . *The Friendly Visitor* is mailed to each family not in attendance for the week, as part of the responsibility of the Meeting for all of its members.

The Cleveland Tatler. A Friend from this Meeting is with the Point IV program in Cairo. She visited at Luxor recently, and writes: "You just can't imagine how beautiful the work is on the walls of the tombs—color completely intact—all work done by slaves who were later killed so as not to divulge the secrets of the tomb. The Tent Temple constructed by Thutmose III has a statue of Amun, Mut and Khansu shaped like a cross! There is even the story of Queen Mutemweje who was informed by Isis that she would bear a divine child, Amenophis III. This story is shown on the walls of the Luxor Temple." Cleveland Friends had a booth exhibiting the work of the AFSC at the National Conference of Social Work May 31 to June 5. They are also having study courses on "Guide to Quaker Practice" and the Queries.

The Friendly Messenger, Dayton, Ohio. For excellence in workmanship, skilled drawings and brief but challenging items, we must give Billy Lewis, the pastor at Dayton Friends, a high commendation. I hope he can be persuaded to give a workshop on church bulletins and mimeographing when Friends pastors can share in this tremendously important and rewarding ministry. His weekly bulletins coming to my office add much to my life. I shall be glad to share my old issues with you.

Rocky Mountain Friend, Nebraska Yearly Meeting. This Yearly Meeting paper is done by offset printing and is well-illustrated and crammed full of news of Meetings, messages, concerns and personals. It gives a glimpse of Nebraska Yearly Meeting as it is scattered from Central City to Albuquerque, and from St. Francis, Kansas, to Wessington Springs, South Dakota. A recent issue has an excellent article by T. Clio Brown on "Pastoral Support." He writes, "Is a pastor actually on the same basis as any employee who receives a salary? 'Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel' . . . Instead of having to turn to secular pursuits they are to be free to give themselves wholly to their work. By these various arguments the apostle establishes the right of ministers to claim support at the hands of Christian people and the corresponding duty of the people to contribute to that support."

(To be continued)

Ernest Lamb Reports on His Plans

Promotion—Evangelism—Stewardship—Ministry

Ernest Lamb, our much travelled Director of the Building Fund, in this article discusses the implications of the four words which constitute his new work in the coming year—Promotion, Evangelism, Ministry and Stewardship. At the spring annual meetings of the Five Years Meeting boards and committees, Ernest Lamb was asked to serve as half time Secretary for the new proposed Joint Committee on Evangelism, Ministry and Stewardship. He will also give time to the Five Years Meeting as Director of Promotion, integrating as much as possible these four responsibilities. Friends interested in the new life and vigor of the Five Years Meeting will want to follow closely Ernest Lamb's plans and activities.

To handle with any degree of adequacy even one of the above four departments would require full-time service. Obviously extensive coverage of the combined group cannot be attempted and will not be expected under present circumstances.

It may be an encouragement to our readers to recognize that ministry to the home field is becoming increasingly the concern of the Five Years Meeting. The major emphasis of the departments here referred to will be definitely directed toward the strengthening of the home base.

Promotion will mean more than simply the securing of funds to implement our United Services, although that is involved. Our concern will embrace the spiritual and financial needs of the Monthly Meeting and Yearly Meeting as well. We will expect to bring to the attention of Friends across the Five Years Meeting the challenge of those services at home and abroad which we must undertake together. We will also be mindful to demonstrate an interest in the problems and opportunities confronting the local Meeting.

Evangelism lies at the heart of the Gospel and should occupy first place in the program of the church. Rightly understood, the term means sharing the love, joy and peace that Christ has brought into our own lives with others and leading them to find the same spiritual satisfaction for themselves.

Opportunities in the field of evangelism are found in Meetings for Worship, sometimes held daily for a

period of one or more weeks. Evangelism should also find expression in the Sunday School, youth groups and through personal visitation. It should be the continuous normal pattern adopted and adapted by the church to meet the needs of those she is seeking to reach.

It was my privilege to open the way during a period of more than two years for the services of John and Dorothy Sinton from Northern Ireland. These Friends served acceptably in Ohio, Indiana, Illinois, Iowa and California before returning to their native land. Early Friends, with a few notable exceptions, were not trained theologians. They were, however, great travellers, whether across the threshold of a neighbor's home or across seas to bear their testimony in other lands.

If through the new *Quaker Men Movement* there should be revived a concern to visit in the love of the Gospel, a great blessing might follow, particularly in the experience of our smaller Meetings. The Valiant Sixty and other pioneer Friends accepted Swarthmore Hall as their headquarters. Doubtless many a weighty conference took place within its walls. *Quaker Hill Hostel* at Richmond, Indiana, might well be considered the headquarters for such periods of preparation today. The American Friends Board of Missions already has made use of its facilities, spending ample time with outgoing missionaries to make them better acquainted with the field to which they are assigned and the service they will be expected to render. Since Quaker Hill now belongs to the Five Years Meeting, the avenues of opportunity in terms of the home field would seem to be unlimited. It will be the province of this Department to lend every encouragement and assistance in the accomplishing of such concerns.

Ministry. If Friends are to retain their place among other Christian denominations, we must give more attention to the enlisting and training of our youth for specific Christian service.

It is a well-known fact that the Republic of Ireland provides more priests for the Roman Catholic ministry than any like population elsewhere. No single reason can perhaps be given, but it is evident that there are two factors which carry much weight. There is a deep veneration and loyalty

to the church and there is a vast respect for her priests. Families feel it an honor to have one of their sons train for the ministry. The atmosphere of the home therefore encourages it.

Friends rightly do not place their pastors on a pedestal. We are more in danger of going to the other extreme. Too few Quaker homes encourage their sons and daughters to consecrate their lives as pastors or missionaries and too little care is exercised in giving opportunity for training to those who have responded to the Call. When a gift of the Spirit has thus been bestowed and a clear call felt, it becomes the responsibility of the home, the pastor, the Meeting, the summer camp, the college, the Yearly Meeting and the Five Years Meeting to see that every encouragement is given to these young Friends including opportunities for their training and placement in service.

Stewardship. The above ministries, if properly carried out, would require funds, more funds than the Five Years Meeting has available in the United Services budget this year. It is hoped in time to have clerical help that would make possible the assembling of all names of non-resident members in our Five Years Meeting. With such information opportunities would be found to put Friends in touch with other Meetings and possibly establish new Meetings in centers to which numbers of Friends may have moved.

Records should be kept on all future potential leaders in the ministry. Openings might be arranged for school teachers in areas where they could share in the life of a Friends Meeting. In fact a Friendly placement service might be established along many lines if personnel were available to undertake it.

As a convinced tither, I can recommend the practice to all our fellow members unreservedly. Given the tithe, or even a major share of it, we could implement all the above ministries adequately and substantially increase the amounts allocated to all our services at home and abroad.

R. Ernest Lamb

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On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order,
by the Five Years Meeting of Friends. Edited by Merton Scott.

I-W WORK IN JORDAN

The following article entitled "Reflections on the Meaning of Christ's Love," by Ronald Kirkland, is taken from *The Mennonite*, May 19, 1953.

MOST of the people we are trying to help are Russians who came out of Russia in 1943 with the retreating German Armies in order to escape the terrors of communism. They come mostly from the North Caucasus where they were of the large landowner class. They of course had all their lands confiscated by the Soviets and suffered severely under the new regime. Most of their families have been divided, with many of them being sent to Siberia and never heard from again.

Their stories are very similar to those of our own Mennonites in Canada who came out of Russia. After the war in Germany they were constantly faced with repatriation and due to this ever-present danger many changed their names or went into hiding. The entire group was eventually sent to numerous civilian camps in Italy and finally in 1947 and 1948 they were moved to Jordan.

This was possible because, being largely Moslems, they were offered asylum by the late King Abdullah of Jordan. They might have been able to resettle here, but shortly after their arrival the Palestine war broke out creating in Jordan a tremendous Arab refugee problem.

Being foreigners and not knowing the language or the proper doors to open, they found themselves in a desperate position. Jordan was seething with unrest, no work was available, especially for foreign elements, and life was a bitter struggle for survival. A very few were able to establish themselves, but the majority found resettlement an impossibility. Now, not being able to return home, or make a living here, they are very anxious to emigrate, but this is a long and complicated process. Because they are Russians, all governments eye them with suspicion although they are violently anti-communist. It is hoped that a few may be able to leave soon, but nothing is definite yet.

The more I see poverty here among the Arabs, and hear stories as those told by the people mentioned above, the more I am aware of the suffering which evil and hate in men's hearts

has brought into the world. Men today reflect with horror on the gory amusements and barbarian atrocities that darken the history of the Roman world. We feel today that we have long passed such ways and would certainly not stand for a repetition of these performances in our modern world, and yet I often wonder if we have. The Romans were often fanatical brutes with sadistic minds, but they admittedly, and without excuse took delight in their bloody pastimes.

Today we commit even worse atrocities, but always under the guise of some great virtue or cause. We excuse ourselves or rationalize our actions with flowery phrases such as freedom, humanity, democracy, yes and even religion! We either shout for more bloodshed from the rooftops of capitols, or bury our heads in the sand and refuse to do anything about it. Have we become so prosaic and mass minded in our continual use of such terms as communism, capitalism, cold war and national defense that we have forgotten the word brotherhood?

Two thousand years ago in this same bloody Roman world walked the Son of God whose great overwhelming love and pity for mankind made Him a "man of sorrows and acquainted with grief," and drove Him to the cross to die for our sins. He saw the needs of the world as a whole at this time, but He saw more than this. He saw the greater need in the individual hearts and souls of men. He recognized that each man was a personality who had to be dealt with differently, and in His all powerful wisdom and love treated each according to his own needs.

Jesus stressed that each man must believe in his own heart, and that only through a personal relationship could he find peace, and in so doing give it to others. Today I think the only answer to our world lies in following the way of love for each individual that Christ taught. Until each person has solved the problems in his own heart how can he solve the problems of the world? When he has turned to God and followed the way of love and sacrifice that Christ taught then he will be able to turn, and with this same great pity for each individual soul, carry forward undisguised by paradoxical phrases the great banner of the true brotherhood in Christ.

(Ronald Kirkland is in I-W service

in Jordan. He is a member of the First Mennonite Church, Nappanee, Indiana, and formerly a student at Bluffton College.)

ENGLISH FRIENDS AND CONSCRIPTION

The British conscription law passed in 1948 ends this year unless extended by Parliament. The Government has asked for such extension. London Yearly Meeting appealed to the British Council of Churches in the following statement. It is presented for your consideration.

Our Yearly Meeting peace committees may want to prepare similar statements to present to their Yearly Meetings to direct the Five Years Meeting to make such an appeal to the National Council of Churches in this country. Our draft law expires in 1955 unless extended. Preparations must begin now if we are to prevent this Hitlerian doctrine from continuing to militarize our minds.

Just over five years ago the Meeting for Sufferings of the Religious Society of Friends in Great Britain sent a message to the British Council of Churches giving the reasons why Friends believe that conscription for military training is wrong.

The National Service Act of 1948 comes to an end this year unless it is extended by Order in Council. The Government has already announced its intention to extend the period of conscription for a further five years. This requires debates and resolutions in favour of extension in both Houses of Parliament and, therefore, provides an opportunity for all citizens, and especially for the Christian Churches, to reconsider their attitude to this question.

The moral arguments against military conscription are as strong as ever. They are, of course, implicit in Friends' opposition to war itself as inconsistent with the teaching and example of our Lord Jesus Christ, a proposition accepted by the World Council of Churches, but they are valid even for those who do not share that conviction. They would be valid even if conscription prevented war, which it does not and cannot because conscription is part of the system of reliance upon military power that has filled the whole world with hatred, fear and suspicion.

Our objection to compulsory military training is that it takes boys at an impressionable age and teaches them a response and an attitude to evil and to aggression which is the exact opposite of the teaching of Jesus Christ. It is typical of the double

morality that allows, and even commands, men to do, as members of a community, evil they may not do, and would shudder to do, as private individuals.

Those boys who register this year were only three or four years old when conscription was re-introduced into this country in 1939. They have had little or no chance of forming a personal opinion on the moral issues involved, for they have grown up in a community that has accepted conscription, and the Christian Church, apart from a few small groups, has been silent. Yet it cannot be right that two years' training to kill and destroy, even as a means of defense, should be regarded as an inevitable part of Christian living.

We do not question that for many lads a period of regular, disciplined living in the company of those of their own age may be good; in many cases the training they receive is apparently far removed from the business of preparation for war. We are equally certain that these good aspects of training could and should be attained in other ways, ways that would develop self-discipline and a spirit of real and life-long service to humanity.

It cannot be denied that materialistic agnosticism and atheism are widespread to-day. We all desire that our nation should attain to a vital Christianity. But how can we expect young people to turn for help in their early spiritual difficulties to Christians who, having accepted the statement that

war is contrary to the Will of God, yet believe that the training of youth for war is necessary to maintain the rule of law among nations?

We appeal to the British Council of Churches to re-think most prayerfully its position in this matter, and we hope that the Council will find it possible to oppose the extension this year for a further period of the National Service Act, 1948. If the Act is extended in spite of opposition, we trust the Council will ask the Churches it represents to lay the moral issue squarely before their own young people and, indeed, before the people as a whole, in order that the conscience of the nation may be roused to the evil that is being done.

REMEMBERED SPRING

How glad the day when southern troubadours
Come north to join in springtime overtures!
The phoebes, bluebirds, redwings, in the wood
Awake, with symphonies, each neighborhood.
And soon the landscape doffs her cloak of snow;
The brook leaps swifter; sap begins to flow.
The wide earth feels the rhythm of the rain,
Rejoicing with us: Spring is here again!

STELLA CRAFT TRIMBLE

I SING OF RAIN

I sing of rain,
Dripping or drenching,
Refreshing and replenishing,
God-gift to man!

Sometimes, I wonder,
Does He send a scouring shower
Just to make the world look cleaner
To Him—even if it isn't?

EDWARD D. FULWEILER

O FOOLISH HEART

Sometimes the heart grows homesick for the past,
For younger days or joys that did not last:
O foolish heart!—That which you brought away
Is all the treasure left of yesterday.

VIDA R. PRIBBENOW

MEMORIES OF AN OLD HOUSE

The old house burned the other day,
A weary, lonely, wind-worn gray.
Its "paint me look" invites no more
With roses blooming by the door—
That door . . . with threshold worn so thin,
Where folk who loved it entered in.
The kitchen here . . . the bedroom there . . .
The chimney standing . . . built with care . . .
In memory its form I trace
As ashes mark its resting place.

Though some say bad and some say good
Took place in that old house of wood,
I saw its soul take wing and rise
And be received by friendly skies.

GEO. L. EHRLMAN

SMALL TOWN DAWN

Even as dawning day parts dark curtains,
And houses, streets, and trees assume again their wonted
forms,
With chirp and cry and call and song the air is filled,
As if sound waves merrily to life are come.
All space is theirs; no blatant radio,
No singing rubber, no civilized noises challenge them.
Centuries roll back each dawn, for birds:
Time is again as it was before man came—an innocence of
song.

EDWARD D. FULWEILER

The Sunday School Lesson

Prepared by Russell E. Rees

For July 26

Growing in Christ

Ephesians 4:1-6, 11-16

When this lesson is studied, the first fruits of the summer will be harvested. Promise will have borne fruit in fulfillment. I have seen the dwarf trees which are carefully grown so that they never become what they were supposed to be, but by cutting away the roots, and the food intake, the trees remain caricatures of mature trees. They are kept alive, but are so starved that they never really develop.

Then I have also seen an orchard in full growth, the trees encouraged and fertilized, pruned and sprayed, so that they bring forth an abundance of fruit. It is this figure of maturity and usefulness, which Paul uses here to describe the Christian man. Stunted Christians, "babes in Christ," Paul spoke of with disapproval. "Walk worthy of your vocation."

If some one says to us, "Go out and be a good man," he does not help us much for he gives us no definition of good. Christianity has been of supreme value to the world because it has a point of reference. It not only says, be good, but be like Christ.

We are not left with a vacuum, an empty phrase, but with a person, and a Way of life. Lowliness, meekness, longsuffering and forbearance are some of the goals of this maturity. We are to seek the unity of Spirit, and to be at peace with all men.

Unity is not however to be mistaken for uniformity. We do not expect that the crocus and the violet and the pansy will all be alike, although they have many things in common. So also people are different, and no attempt to cramp them into a common mold will ever work. Some are Apostles, some evangelists, some pastors and some teachers. The church will not be well served by trying to make us all conform to a strict pattern. A crocus which pushes through the late snows and blooms only a day, has fulfilled its mission, has attained maturity, for a crocus, but wheat would not be mature if it was satisfied to live only a day.

One of Paul's favorite illustrations was the human body, made up of many members, each member having its own true function, but working together effectively and smoothly. The

body of Christ, all those who love and serve him, also has great diversity. While it may be true that all are ministers in one sense, we may be thankful that all are not "recorded" or "set apart" to the ministry. The housewife and the husbandman, the laborer and the linguist, the prophet and the pastor all have their work, and as they are mature and full grown in their work, the Kingdom will increase.

We should not be afraid of this word, grow. Saints are not born, but made. Dwarf Christians are as useless as dwarf trees, and not half so ornamental! To be complacent with the little progress we have made is to show the first signs of deterioration. "Unto the Perfect man, unto the measure of the stature of the fullness of Christ" is the goal set before us. To be satisfied short of that marks us as unworthy of our vocation. It also indicates the life-long nature of the undertaking in which we are engaged.

Questions:

1. Are you irritated when you find Christians who think differently than you do? Would the church be all right if all members were just like you?

For August 2

The Christian Home

Colossians 3:12-4:1

The letter to the church in Colossae was sent to people not known to Paul personally. He had received a report of the work there through Epaphrus who had visited him in Rome. The report had been favorable in the main, although there were some things that could be improved. If Onesimus, a slave, was with Paul at the time, that may account for the special instructions which were sent regarding slaves.

This lesson is called "The Christian Home." There are some matters which have to do with family living, but it is interesting to note that there are no special virtues for home living. The very same things are recommended for the home as are recommended for general Christian living. Mercy, kindness, humility are still at the center of Paul's thinking. The necessity for charity, or love, is stressed in all dealing with people, and of course they are the root virtue of life in the family.

The specific advice which applies to family living is found in verses 18-22, and deserves attention in this

lesson. Wives, husbands, children, parents and servants get special attention as making up the normal household of the day.

One has to make certain allowances for the social customs of Paul's day, and also for personal attitudes of the Apostle. The status of women, children and servants has changed considerably since this was written. Women, in Paul's time did not have equal status with men; they could not vote, hold property, receive equal education, or be judged in moral questions equally with men. Women are far less dependent upon men today than they were then. Children also were considered to be the property of the family, and that meant of the father. It is also true that there is very little protest in the New Testament against the practice of slavery. There may be ideas which were later to challenge the institution of slavery, but it was largely implied and not specifically stated in early Christian writings.

In spite of these things which need to be fully recognized, the ideal for the family was very high. The relationship was to be founded upon love and respect for all members of the family. Perhaps one of the fruitful discussions might be on the very points raised here. Does Paul see clearly enough, as clearly as we do today, the cooperative nature of the family? How far is it true that submission of either husband or wife is to be desired? Has there been a change in the position of children? How would you state the principle of obedience? Is there a difference between the obedience of children and the obedience of servants? How far is obedience a virtue? Does this assume too much in regard to the wisdom and the righteousness of parents?

Many people are disturbed about the prospects for the family in our society. The rise of divorce rates, the high mobility of families, the lowering age of criminals are some of the things most often mentioned as undermining family life. What is the basis for the belief that religion provides the soundest ground for the whole family enterprise?

Questions:

1. Do changing conditions indicate the need for changing moral standards?

2. What are the problems facing families today which are most difficult to handle? What advice would you give a couple founding a new home?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Paul and Mary Shugart, who have been at Center Meeting, near West Milton, Ohio, for the past few years, will move this fall to California, where Paul will serve as pastor of the Bell Meeting. * * * *

It has been reported that there was a fire recently in the parsonage at Freeport, Maine, where Milton and Freda Hadley are pastors. Much of their personal property was lost. * * * *

Merle Roe, Superintendent of Kansas Yearly Meeting, is to visit the mission work of Kansas Yearly Meeting in Urundi, Belgian Congo, this summer. He hopes to spend several months in Africa, reporting on the work and the needs there to the Mission Board and the Yearly Meeting upon his return. * * * *

Dennis Barrit of Ireland will assist in the office of the Friends World Committee in London until Ranjit M. Chetsingh of India can be released from his present position in the spring of 1954 to take over the Secretaryship of the Committee. Ranjit Chetsingh is Principal of Baring College in India. * * * *

Lyle and Betty Love, who have served as pastors of the New London Friends Meeting near Russiaville, Indiana, have accepted a call to become ministers of the Farmland Friends Meeting, also in Indiana. John Randolph, who has been at Farmland, will be serving in Ohio Yearly Meeting. * * * *

The A.F.S.C.'s first work camp in Alaska is planned for this summer. In Kake, a town of 400 people, work campers will help the community build a school building and aid in a recreational program for the children of the mothers who work in the cannery during the summer season. Kake is 95 per cent Indian. * * * *

Ruth Perisho, co-worker with Ermin Perisho at Wyandotte, Oklahoma, has been seriously ill during recent months. She has been ordered to take a complete rest, and will probably spend most of the summer at New Providence, Iowa. Ermin and Ruth Perisho have worked among the Indians at the Wyandotte Center for fourteen years. * * * *

Friends at Redditch in England wish it to be known that a fund has been

started to purchase a suitable building to be used as a Meetinghouse for a memorial to the late Howard E. Collier, who founded Redditch Meeting. Contributions would be gratefully received and acknowledged by the Treasurer, Cecil J. Bunegar, 78 Sillins Avenue, Redditch, Worcestershire, England. * * * *

Thomas S. and Nan Brown will return to Westtown School this fall after a period of service at Earlham College. During the summer, Tom Brown will lead the special Civic Holiday weekend program at Camp Neekaunis in Canada in a discussion of "Modern Quaker Testimonies," and serve as a leader at the Young Friends Conference to be held at Guilford College. * * * *

Herbert D. Pettengill, Jr., minister at First Friends Meeting, Des Moines, Iowa, has recently resigned his position as pastor. He has accepted the call to serve as pastor of South Glens Falls Meeting, New York Yearly Meeting. He and his wife, Martha, and children, Michael and Eileen, will move there in mid-August. * * * *

Phillip Griffin, former minister at Goldsboro, N. C., is now completing his third term as a special student, carrying a full load of courses, in Harvard Divinity School. He hopes to become a candidate for the Master of Arts degree in the History and Philosophy of Religion next September. He is also serving as the associate minister of the Federated Church in Ashland, Massachusetts. He comments that he and Grace, his wife, look forward to the time when they can be back among Friends, in the South or Midwest. * * * *

The Heifer Project, Inc. announced recently the appointment of Lynn Rohrbough, a Friend from Delaware, Ohio; Hobart Creighton, E.U.B.; and Vernon S. Dull, Church of the Brethren, to its Board of Directors. The Rohrbough farm is being used for a collection point for heifers donated from Middle West sources. Recent shipments included heifers on June 30 to Europe, pigs to Honduras on June 5, and chicks to Iran on June 17. * * * *

The Canadian Friend for May included this report on the Doukhobor situation in Canada: "No solution is yet in sight to the perplexing problem

posed by the Sons of Freedom Doukhobors. Emmett Gulley has visited Costa Rica where a proposal to resettle the Sons of Freedom was contemplated. Meanwhile, unfortunate incidents occur in British Columbia. We are glad to have the sympathetic interest of leaders of other churches in this matter and funds contributed by these Churches are being held for the present by Emmett Gulley for use in this work." * * * *

Andre Trocme, preacher, author, founder of College Cevenol in France, and travelling secretary of the International Fellowship of Reconciliation, will visit the United States on a speaking tour next October and November. He visited a number of Friends Meetings and Colleges on a similar tour two years ago. This time, his engagements will be limited to the territory east of the Mississippi but will include a trip to Canada. He will be a featured speaker at the Conference on the Church and Peace at Detroit on December 7-10, sponsored by the Church Peace Mission. * * * *

Four British Friends were presented to Prince Akihito, Crown Prince of Japan, when he visited London. G. Burnham and Edith Braithwaite, who lived in Japan for many years, and Harry T. and Margaret Silcock, who have visited Japan, met the Prince at a reception at the Japanese Embassy. The *London Friend* comments, "Our Friends were particularly glad of this opportunity to meet Prince Akihito, because his former tutor, the American Friend Elizabeth Gray Vining, is well known to them, and they share with many Friends a keen interest in his welfare after having read her description in *Windows for the Crown Prince* of her years as his tutor." * * * *

American response to need in Korea has resulted in increased contributions of clothing, according to a midyear report on Material Aids by the American Friends Service Committee. More than 473 tons of clothing and other gifts-in-kind, including drugs, have been shipped to eleven foreign countries since October 1, 1952. Among the special and as yet unmet requests for aid that have come to the AFSC are a 16mm sound projector, a small printing press (for adult education work in Italy), paint for a work camp, and treadle sewing machines. The

need for new or good used clothing, especially winter garments, continues acute in many parts of the world.

* * * *

Pearl Spoon, Principal of the Friends Girls School at Kaimosi Station, near Kisumu, East Africa, and Grace Blackburn, a nurse in the Friends Hospital there, are returning to the United States for a year's furlough after five years in Africa. Before going to Africa in 1948, Pearl Spoon taught for four years at the Rogers Chapel School in Monroe, Tennessee, and part of the time served as acting pastor of the Rafter Chapel Meeting under the Mission Board. Grace Blackburn was assistant nurse at Earlham College before her service in Africa. In the fall she will visit Friends Meetings including that at Marion, Indiana, which helps support her in Africa. Both missionaries will have a period of rest before doing deputation work.

* * * *

William A. and Olive Comber have been appointed Wardens of Woodbrooke, a Friends school for advanced study in England, and Maurice A. Creasey has been named Director of Studies. William and Olive Comber became Friends in 1933. William Comber has been active in ecumenical work; Olive Comber comes from a Baptist family and is a direct descendant of William Carey, the well-known missionary in India. Maurice Creasey is a graduate of the University of London and the University of Leeds, and has been at Selly Oak as Tutor to the Friends Service Council students since 1950.

* * * *

A group of Earlham College students hopes to make informal travel among Friends a part of their summer's experience this year. John Sexton, June graduate and a member of Washington, D.C. Meeting, has undertaken a program of visitation in Baltimore Yearly Meeting. He hopes to spend the summer in this itinerant ministry in an attempt to stimulate Friends' thinking in various Quaker testimonies. Other young Friends who hope to do some visitation, although not as intensively, are Chuck Patterson of Columbus, Ohio, Alan Treadway of Des Moines, Iowa, Austin Wattles of Winter Park, Florida and Bruce Kreckler of West Elkton, O. Part of their travels will be in the company of foreign Young Friends here for the summer before the Young Friends Conference at Guilford. Also interested in this itinerant ministry is Jack Hoeffler of Dolfin, Mo., who although not a Friend, became interested in Friends beliefs when he was a G.I.

in Germany by meeting Harold Kuhn and later came to Earlham College.

* * * *

Opal Thornburg, Executive Assistant to President Thomas Jones of Earlham, has published an article entitled "The Panoramas of Marcus Mote" in the current issue of *Art in America*. Marcus Mote was a self-taught Quaker artist who lived in Lebanon, Ohio, in the 19th century. Nine pictures by Marcus Mote, most of which are the property of the college, illustrate the article, including a self-portrait, a painting of Indiana Yearly Meeting and Biblical sketches. Mote became well-known for his panoramas, which were a popular form of entertainment. He painted *Uncle Tom's Cabin* and *Paradise Lost*, which were displayed on rolls, accompanied by music and speeches. Opal Thornburg is probably the American authority on this interesting early mid-western artist.

Friendly Fellowship

ALBUQUERQUE, NEW MEXICO—The parsonage-church at Albuquerque, New Mexico, began functioning under Friends on February 22, 1952, with three active participating families. At the present time, since it was officially set up as a Monthly Meeting in April of this year, there are ten member families who make up the charter membership.



On the right, Hubert H. Nicholson (next to sign), the pastor, talks of plans with David O. Cooper, Clerk of Meeting. On the left, Mildred Sellers (next to sign), Sunday School superintendent, talks with Martha Nicholson, wife of pastor.

Attendance has increased to the point that the group is rapidly outgrowing the 12 x 18' living-room (temporary) sanctuary. A small building fund has just been started by the local members. Efforts are being made to secure a small loan of \$3,000 to \$5,000 for the purpose of constructing the first unit of a new permanent church building. Two large corner lots nearby provide ample space for as much of a building plant as

Friends should ever need in this particular area of rapidly growing Albuquerque. Friends passing through the city are urged to visit the new Meeting at 341 Dallas, N. E. Hubert and Martha Nicholson, who pastor the Meeting are at present supporting themselves and their family by employment at a local store. Albuquerque Monthly Meeting is part of Pueblo Quarterly Meeting, Nebraska Yearly Meeting.

Is there an established Friends Meeting, a group of Quaker Men, or a Friend who would like to help a new Meeting become established? Funds for building and for such needs as folding chairs may be sent to the above address.

* * * *

MUNCIE, INDIANA—Winchester Quarterly Meeting met at Muncie in May. Two names were presented for recording, Joseph Vlaskamp of Muncie and Harley C. Bingham of Detroit. Committees were appointed to consult with each. Jean Puckett led the song service followed by devotions by Gail Price. Ernest Lamb brought a very acceptable message. Esther Brinkley gave a report of the Missionary Conference held at Farmland.

* * * * * Tycia Lamb

STURGEON BAY, WISCONSIN—Winneskie Quarterly Meeting was held at Sturgeon Bay in May. The pastors from Valton and Hesper and a goodly number of representatives and others were in attendance. Also we were glad to have with us our Yearly Meeting Superintendent Orval Cox and Charles Ball, President of William Penn College, who brought us very inspiring messages. J. D. Stanley, pastor from Valton, and Naomi Olsen, pastor from Hesper, also spoke. The Lord was in our midst and we all were blessed and enjoyed the spiritual uplift.

Minnie Street Bielski

* * * *

CARMEL, INDIANA—For the third consecutive year, Friends of Hamilton County have participated in a Leadership Training School, sponsored by three Quarterly Meetings. Classes were held in Carmel Friends Church on six Monday nights this spring. George Verplank, registrar, reported an enrollment of 103 persons. Marcus Kendall, dean of the school, opened the sessions each evening with a ten minute time of devotions, followed by two class periods of fifty minutes each. Classes and instructors were: Christian Home Life, Percy Thomas; Life and Teachings of Jesus, Charles De Vol; Teaching Methods for Primary and Junior Departments, Mrs. Leonard Hunt; Christianity and National Relations, Dr. A. C. Waters; Vocational Guidance for Youth,

William J. Reagan; Studies in Faith and Practice, Glenn A. Reece.

Plans are being made for a similar Training School to be held next year. Friends Meetings interested in an undertaking of this kind may secure additional information from Stacy Wesner, Carmel, Indiana.

* * * *

ATLANTA, GEORGIA—In April the Atlanta Monthly Meeting helped arrange and publicize a Peace Conference in Atlanta, sponsored by the Atlanta Christian Council and the Atlanta Council of Church Women, with Muriel Lester as the chief speaker. This conference was the first of its kind ever held in Atlanta. The attendance was not large, but those who participated thought it was worthwhile, and the Atlanta Christian Council has expressed a desire to sponsor another such conference.

Toward the end of May the Atlanta Monthly Meeting helped sponsor a picnic for all the foreign students and a few American students from all the Atlanta colleges (including the Negro colleges). This was the first time foreign students of all races had had an opportunity to meet each other. We hope to make arrangements early next fall for regular gatherings of foreign students of all races on a non-segregated basis all during the school year.

For over a year Atlanta Friends have had a concern about slum housing in the City of Decatur, six miles from Atlanta. We've collected a good bit of information about conditions there and have talked to a number of people in Decatur who might use their influence to improve conditions. We are gratified to learn that the County Welfare Department is using some photographs we had made of some of the worst slum areas, and it is hoped that the photos will aid in spurring city and county officials to take some action.

Big event coming up this summer is a Service Committee sponsored Internes-in-Industry project to be held in Atlanta June 15—August 21. The project is of particular significance as an experiment in race relations, as well as industrial relations.

Emily Calhoun

BIRTH

VOTAW—To Richard L. and Dorothy Votaw, a son, David Lewis, on October 18, 1952, at Whittier, California.

MARRIAGE

DAVIS-ANDERSON — Carolyn Sue Anderson, daughter of Mr. and Mrs. Verlin Anderson of Winchester, Indiana, to Jerry Oliver Davis, son of Mr. and Mrs. Gerald Davis, on May 17 at the Winchester Meetinghouse, Wilbur Kamp, pastor, and G. M. Payne, Presbyterian pastor, officiating.

DEATHS

COATE—Dr. Charles Rufus Coate, on May 27, in Whittier, California, aged seventy-five. A member of a family whose Quaker membership dates back to the 17th century in England, he was an active member of First Friends Meeting in Whittier and several years ago served as a First Day School teacher. Born Dec. 13, 1877 in Pleasant Hill, Ohio, son of Benjamin and Esther Coate, he received his medical degree from the University of Cincinnati in 1907 and practiced in Pleasant Hill before coming to Whittier in 1924 to establish practice as physician and surgeon. Surviving are the widow, Lota D. Coate; a daughter, Miriam Coate, both of Whittier; two sons, Donald C. Coate of Nome, Alaska, and Wendell R. Coate of Whittier; and a grandson, Charles Robert Coate, of Whittier.

WOODWARD—Elsie Davis Woodward, on April 21, at Newberg, Oregon, aged seventy-six. She was born in New Sharon, Iowa, on April 17, 1877, the daughter of Hiram and Hannah Davis. On September 10, 1902 she was united in marriage with Claude S. Woodward, who preceded her in death in 1922. She came to Newberg from Greenleaf, Idaho, in 1917 and has resided in the New-

berg and Corvallis area since. She was a graduate of Kansas State Normal at Emporia, Kansas, and of the Oregon State Normal school, class of 1927. She taught school in Kansas for seven years and in Newberg and Springbrook area for twelve years. She was a member of Newberg Friends Church. She is survived by three sons: Davis of Long Beach, Calif., Wendell of Seattle, Wash., and Howard of Oregon Park, Wash.; two daughters, Winifred Sandoz of Portland and Mary Margaret Bennett of Cleveland; four sisters, Clara Brown, Emma Holstine, Florence Sneed and Mable Jessup; and one brother, Carl Davis. Memorial services were held at Newberg Friends Church with Carl D. Byrd officiating.

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LOCAL MEETING DIRECTORY

Albuquerque, New Mexico—Friends Church, 341 Dallas N. E. Bible School, 9:45 a.m. Morning Worship, 11:00 a.m. Evening Service, 7:30 p.m. Hubert H. Nicholson, Minister. Visiting Friends always welcome.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATLantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street, Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BÜtterfield 8-3066.

Cincinnati Friends Meeting, 2910 Eden Ave. (one block north of University Ave.). Take bus 55 or 78 to University Ave., walk east four blocks to Eden. First-day School, 9:45; Meetings for Worship, 11 a.m. (semi-programmed); 8 p.m. (unprogrammed). Vivian Schneider, Clerk, 26 Lakewood, Phone Uiversity 6447. Don Stanley, Pastoral Minister, 876 Lafayette, Phone Mulberry 6528.

Citrus Heights, California—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street, Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

Detroit, Michigan—First Friends, 9640 Sorrento, S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida—Meeting for worship every Sunday, 11:00 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooreville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts—Friends Meeting, 83 Spring Street. Meeting for Worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City, from May 3 through September each Sunday at 11:00 a.m.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Grant Fraser, Clerk.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m., Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Raleigh, North Carolina—The United Church; Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington—University Friends Meeting, 3959 15th Ave. N. E., Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, VErmont 3579.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

Traverse City, Michigan—Long Lake Friends Meeting, North Long Lake Road, John I. Wright, Pastor; Church School 10:00 a.m. Meeting for Worship 11:00.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write Thomas McClenaghan, 223 N. Mountain Ave. Phone 25960.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker, Minister. Dial 2-3373.

Worcester, Massachusetts—Worcester Friends Meeting, 19 Oxford Street. Sunday School 10:00 a.m.; Meeting for Worship 11:00 a.m. Pastor, Mark Rouch, 19 Oxford St., Tel. 68711.

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